THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Thou shalt arise, and have mercy upon Zion: for the time to favor her, yea, the set time, is come."— PSALMS.

No. 40, Vol. XXXVI. Tuesday, October 6, 1874. Price One Penny.

THE WOMEN OF UTAH.

Theresa Yelverton (Lady Avonmore), the well known traveler and authoress, is at present in Edinburgh. She is engaged in preparing a second volume of her travels, which will soon be published. The following conversation with her (says the *Edinburgh Courant,*) will give a foretaste of what the public may yet expect from her pen:—

Q.—I understand that you have made the social condition of woman abroad a subject of study in the course of your travels round the world?

A.—I have all along done so. I have had special opportunities of becoming acquainted with the social state of the women of different countries beyond what any man could obtain, as I was admitted into apartments occupied by the females, and from which the male sex were entirely excluded. I have closely observed the position of women in China, Turkey, the Salt Lake, the United States, and other countries. * * *

Q.—What were your impressions of the condition of the women at Utah?

A.—I differ entirely in opinion from the ordinary run of visitors to the Salt Lake. I stayed there about a month and lived with different families. I went to Utah in fear and trembling, because in America the people of Utah have even a worse character than they have here. I went under the protection of a secretary, but no evil befell me. As to the women, there are not what may be called "ladies" in Utah, but they are all women of what I would call good moral character—quiet, homely, hard-working, scrubbing women. No vice exists in Utah, no drunkards nor dissipation of any kind. They hold the tenet of polygamy as a rightful thing, and not at all from looseness of character.

Q.—It is generally supposed that a good deal of wrangling must arise between the wives?

A.—It is much the same as in an ordinary farm-house in Scotland or England, where there may be a mother, daughters, aunts and cousins—eight or ten women in the house. Of course they disagree occasionally, and disputes arise about trifles, such as—"Jane, where did you put the milk jug?" "I put it on the table." "You did not." "I did." "You didn't." "I did;" and so forth. With the exception of such quarrels, which would arise in any house, the families I visited were very peaceable.

Q.—You said that the wives were great scrubbers?

A.—Yes; they are great scrubbers and cleaners. They are continually scrubbing both their houses and their children. They take great care of the children; and it seemed to me that, like the people in the olden times, their great joy is the rearing of a large family, to which everything must be sacrificed. You will not hear people say there, "I have so many children that I do not know what to do with them;" but, on the contrary, their greatest glory is a numerous family. One of Brigham Young's wives is a poetess, and she writes pretty fairly. In a house where there are several wives, they are occupied in whatever they are most suited for. One wife will act as cook for the household, two more may do the scrubbing and cleaning, and a fourth will do the dress-making and sewing. All the children, numbering perhaps fifteen or twenty, live and feed together; and if the father dies they share whatever he leaves. If a man does not leave enough to support all his wives, then the Church, in the person of Brigham Young, comes to their rescue. In Utah no person is in want. There are Bishops to attend to the different districts. The Bishop with whom I resided told me that it was almost impossible to prevent some people—ne'er-do-weels—falling into want, as they had to be set up again and again. Nevertheless, it had to be done, and is done.

Q.—Have you met with Brigham Young's family?

A.—I have. Three of his wives and his daughters I found to be very intelligent. One of his sons, I believe, is a very intelligent man, and has been frequently in Europe. Brigham's daughters possess an ordinary education, but nothing to boast of; and are quiet, peaceable girls. Two of them act in the theatre.

Q.—What is the average number of wives in each family?

A.—Generally two or three. The Bishops have more. The one in whose house I stayed had twelve wives. Two of them were sisters, who had emigrated from a village near Liverpool. They were very nice people indeed, and I used to talk a good deal with them. I do not say that they were what are commonly understood by the term "ladies," but were more like housekeepers—neither ignorant nor sufficiently educated for being "ladies." In one house I met with one of the wives who used to do all the ironing and attend to the linen. In fact, she was always ironing. I asked her—"Do you always iron?" "Well, I do," she replied; "there is always a great deal of ironing on account of these children." I think there were from fifteen to twenty running about.

Q.—It must be a pretty noisy house where there are so many children?

A.—They turn them out of doors to play, or send them to school, and they keep them within strict bounds. I have seen small families in Europe make quite as much noise.

Q.—Is it not difficult for a man in ordinary circumstances to keep up such a large establishment?

A.—I do not think so. Supposing a man with a number of wives, he does not in that case require servants, as the wives are what may be called "self-supporting?" They are not wives who lie on the sofa all day long. They are all in that position in life for which they are well fitted—strong, healthy people. They are very cleanly, being in that respect very much like the Dutch. In Utah I met a girl who had formerly been a nurse in a family I used to visit in Yorkshire. I said, "You are an English girl; are you not from Yorkshire?" She said, "Yes; I remember seeing you at Mr. So-and-So's." I asked her if she was married. She said, "No." I remarked, "Oh, dear, not married in such a place as this; how is that?" "Well," she said, "I have not yet found the right man; and I will only take one who will promise not to take another wife." "That is not a good Mormon," I said. "No," she responded, "but I would like it best." There was evidently no compulsion, and she appeared quite at liberty to remain unmarried if she chose.

Punctuality begets confidence, and is the sure road to honor and respect.

THE MORAL PHILOSOPHY OF SPIRITUALISM.

Every one who is tired of inconclusive gossip about the facts of spiritualism must be thankful to Mr. Wallace for raising a comparatively new question in the second of his essays on the subject in the *Fortnightly Review*. The whole of Mr. Wallace's first article, and the greater part of his second, deal with matters of fact and of evidence, which we do not intend to discuss. But, in answering Professor Huxley, he is brought to consider what kind of morality and of religious spiritualism offers to its votaries, supposing its pretensions to be true. Professor Huxley had said that he had no time to give to the subject, and that it scarcely interested him, because even if spirits did really "tattle," tattle was a kind of conversation he did not care for. . . .

Mr. Wallace's position is that "Spiritualism is an experimental science, and affords the only true foundation for a true philosophy and a pure religion." Spiritualist ethics, he says, are based on facts, and on a conception of man's nature "testified to by daily experience." "It must be remembered that these beliefs (unlike those of theology) will have a living efficacy, because they depend on facts occurring again and again in the family circle, constantly reiterating the same truths as the result of personal knowledge, and thus bringing home to the mind, even of the most obtuse, the absolute reality of that future existence in which our degree of happiness or misery will be directly dependent on the mental fabric we construct by our daily thoughts and words and actions here." Now the value of a moral system depends upon its sanction, upon the efficacy of its motive power, or moral dynamic, and upon the ease or difficulty of teaching it to others. Has the morality of spiritualism a more imposing sanction, a more vigorous motive power, a more ready appeal to the untaught, than existing systems of morality possess? For the sake of brevity we may divide existing moral systems into those of the unthinking majority and of the thinking minority. The ethics of the majority of men are based on custom; on their experience, which tells them that custom gives to its edicts the sanction of rewards and punishments in this life; and on religion, which tells them that rewards and punishments are also awarded after death. An unreflecting rough hesitates to perjure himself or to kick his wife to death, because he fears an eternity of physical torture in the one case, or the inconvenience of some weeks' imprisonment in the other. In minor morals he is guided by the customs of his class. He will not "peach," for instance, because it is "low" or "bad form" to "peach." This is a very crude morality, but it is pretty impressive; it is easily learned, and it is based, in part at least, upon experience. The part about which experience is silent—namely, a future of rewards and punishments—only operates on great occasions; it is not every day that a man is tempted to commit perjury or deliberate murder, and when he is tempted he has a very definite prospect of fiery torment for a background to the proposed crime. The thinking minority of men supplement this morality with a moral dynamic or motive to action, which is not that of mere fear or mere self-seeking, but appeals in some way to the higher nature. With one the motive to conduct may be what Butler calls the love of God; with another, what Plato calls the desire to be like God; with Christians, as a rule, the desire to serve God; all which are names for the desire of perfection. The wish for perfection may take the shape of a love of "the beauty of holiness" and of order; or it may be diverted from self and from the conception of the Deity, and made to embrace all mankind in what is called the enthusiasm of humanity. People whose conduct is animated by any of these sentiments do not perhaps feel much influenced by ideas of a life after death. They perceive motives enough for righteousness in this world, where, if one takes Emerson's advice, and "looks to the centuries, not to the years," experience plainly confesses that con-

duct leads to happiness.

Now, by what theory does Mr. Wallace offer, in the name of spiritualism, to replace these systems of ethics? Is his morality founded on more obvious and more generally accessible experience? is it, therefore, more easily taught? does it bring a nobler and more powerful motive to bear on conduct. Mr. Wallace states his theory of human nature in four propositions, of which we may omit the last, as it does not concern the matter in hand. He says:—1. "Man is a duality, consisting of an organized spiritual form, evolved coincidently with and permeating the physical body, and having correspondent organs and development. 2. Death is the separation of this duality, and effects no change in the spirit, morally or intellectually. 3. Progressive evolution of the intellectual and moral nature is the destiny of individuals: the knowledge, attainments, and experience of earth life forming the basis of spirit life." How and to what class of people does this theory "suggest," as Mr. Wallace says it does, "motives more powerful than any which either religion or philosophy can supply?" In the first place, whatever may be the value of motives founded on beliefs as to the Deity, spiritualism seems to supply none. People who ask questions on this matter "never get more than opinions, or more frequently the statement that the spirits have no more actual knowledge of these subjects than they had while on earth." Thus the powerful factor of beliefs grounded on faith is taken away, while faith itself is rendered useless. Spiritualism "appeals to evidence instead of faith." Again, this moral system, apparently can only be taught through actual evidence presented to each individual. In this it differs from the theory of Swedenborg, which relies on the testimony of exceptional seers. It would be easy to make fun of the necessity for having mediums and manifestations in every nursery and every school. And it has not been found, as a rule, by spiritualists, that the spirits are fond of helping to convert sceptics. But supposing society reconstituted, and tables of the law revered in a new sense, the difficulty arises, *cui bono?* who would be the better? The minority have already all the motives to conduct they desire; the majority would be positively deprived of a rare but powerful motive to self-restraint. Do spiritualists suppose that the brutal man will be checked in his brutality by the thought that he is building up a brutal "mental fabric" for his abode in the next world? Far from that, he will only be encouraged by the abolition of a physical hell; or perhaps he will even reason that, as long as his mental fabric is pretty satisfactory on the whole, he may indulge himself in a few casual crimes. And thus "many a man will owe his ruin to a murder that perhaps he thought little of at the time." Nor will the victims of the emancipated rough be much consoled by the thought of a heaven where there are no "winged angels" or golden harps," but only the continuance of a more or less battered "mental fabric." Clearly education must do much to refine us before the watery future of the spirits can be a satisfactory substitute for the hell of theology.—*Pall Mall Gazette.*

MAKE THE BEST OF IT.

BY BLANCHE BEECHWOOD.

A morning in June is not fresher and sweeter with its perfume of flowers, breath of roses, hum of bees and songs of birds, than the presence of those who make the best of everything. They fill the house with sunshine, and impart a soft and mellow radiance to all around; out of the dry, colorless, hard, forbidding husks of life, they extract and hive sweet contentment, pure satisfaction, and true happiness; culling treasures on every hand.

"A lucky temperament," you will say. Yes, temperament is much, but

so is training. Do you suppose training counts for nothing? Character is partially inherent, but we are in a great measure the arbiters of our own fortunes.

Life, philosophers tell us, is but "little better than a state of warfare;" then let us call up all the forces of merit, strength of mind and individuality to compete with it; it is the little kindnesses, the little courtesies, the little charities that tell; they smooth away the roughnesses of life and render it more endurable. The truest courtesy is impelled from a good heart. Smiles, words of encouragement and praise are needful for the soul's health; let no one despise these small things, nor believe them beneath their notice and too trivial for their attention. These are charities with which money has no concern; opportunities for doing good which we all are in danger of overlooking because they are common things of every day occurrence, and require so small an effort. If we are careful to take advantage of these little opportunities, the day, that to another is insupportable, would be to us full of happiness.

It makes, perhaps, but little difference to mankind at large whether we are happy or unhappy, but the greatest difference to ourselves whether our characters and faculties are developed to the utmost, or dwarfed and stunted in their growth.

You may, in fact, be very unhappily situated; your home disagreeable, your situation deplorable, your surroundings discouraging, your husband unsympathetic; you may have poverty and sickness to contend with; but if you bravely meet your difficulties, if you bring energy to bear in your endeavors to overcome them, if out of your own sadness you can learn to touch tenderly and soothe the sadness of another, you will eventually reap a fuller happiness than the first ephemeral enjoyments you craved could possibly have bestowed. One of the greatest blessings given to us is self-content, the feeling that God's gifts have not been wasted in our hands, the sense of an approving conscience; and we cannot possess this (unless we are inordinately vain, conceited and self-glorifying) without having done our best; and that development of character must have taken place in us whose influence is felt in immense circles, ever widening like ripples in the sea.

Looking at it from this point of view, it is easy to perceive that whatever exercises to the farthest our better and stronger qualities, is really of the most permanent value to us, and to the world.

An untried disposition and temper is simply a negative virtue; but if, on the other hand, our condition is not the best, if we are frequently obliged to surrender our own will, to repress our own wishes, be subject to the annoyances of housekeeping to please others, not ourselves, and not always be successful at that; suffer the weakening of sickness or pain, the loss of sleep through children and other causes, have the patching, darning and innumerable other little household duties to do, when other employments would be so much more agreeable to our natural tastes and inclinations, and have the thousand vexations that accompany family life even under the most careful management, where so many different natures meet; if, out of this furnace we come "unsinged by fire," our patience refined, our faith unimpaired, it is a positive and superior virtue.

To live for others, to bless them, to sustain them, to be an example of the perfection of womanhood, are possibilities which ought to fertilize the most barren soul. God has not given us faculties to lie dormant; they wither and almost disappear if not used, while the proper exercise of what is best within us, develop strong characteristics that not only have this effect and influence upon others about us, but descend and mold the generations to come.

Let us then make the best of life, and not go about sorrowing and mourning, lamenting our cruel fate, our unhappy future; for, when we deplore our own existence, we are guilty of the sin of ingratitude and injustice to our Divine Creator, and are seeking to thwart his purposes.

Has a Being of infinite wisdom bestowed upon mortals such lofty mental endowments, such vast capacities, to

be trifled with or ignored? Assuredly not; our religion teaches us to make the best of life; we are not left to spell out our work by the light of nature, or to follow the dubious fancies and conjectural uncertainties of philosophy in regard to this; it has been revealed to us from heaven, and affirmed by Him whose word is eternal truth, and He has given us the Comforter—if we will live for it—to help us make the best of our lives here.

Once more let me add: how fresh is the picture of those who truly observe this maxim! how reviving, invigorating and inspiring their presence! how heartily and enthusiastically they are welcomed! This positive influence is undoubtedly great, they seem to create an atmosphere which is delightful and exhilarating to breathe; and we are all, being human, more or less susceptible to each others' influence.—*Woman's Exponent.*

THEY WANT TO EXECUTE THE LAWS.

The pompous "Liberal" party have a peculiar penchant for going illegally to work. They profess to have a wonderful regard for the law, indeed, their great boast in all their measures is how anxious they are to have the laws executed. "The execution of the laws" is their shibboleth, both here and in Washington. With them it is not an unmeaning phrase, but to others it is a very misleading phrase. They were trying to execute the laws when they were holding illegal courts here for months. They were trying to execute the laws when one of them with 180 votes went to Congress to contest Mr. Hooper's election. They were trying to execute the laws when another of them went with a still pitiful minority to contest Mr. Cannon's election. They will be trying to execute the laws when another with a small minority vote goes to Washington to contest Mr. C's election. They were trying to execute the laws when they refused to hold court for months, though required by law to do it. They were trying to execute the laws when they refused to empanel juries according to existing laws. They were trying to execute the laws when they persistently opposed and defied the local authorities. They were trying to execute the laws when the Engelbrecht decision set them flat on their backs. They were trying to execute the laws when the Snow-Hempstead decision set them on their backs again. Then were trying to execute the laws when they assaulted the Mayor, made a rush for the ballot box and created a most disgraceful riot on election day. They were trying to execute the laws when an illegal appointment was made to the Cache County Probate Judgeship. They were trying to execute the laws when ineligible candidates at the late election were illegally elected by illegal voters in Tooele County and were commissioned and mandamusly sanctioned by high "Liberal" officials. They were trying to execute the laws when the illegally elected ineligible candidate wanted to pay taxes whether he was assessed or had property to be assessed or not. They were trying to execute the laws when the candidate applied to be considered as a taxpayer and therefore eligible to office on the strength of his wife's property. The fact is they are pre-eminently trying to execute the laws whether they are keeping them or breaking them. They have this monarchial attribute, that they can do no wrong, whatever they do is right. Whatever they do, law or no law, is executing the laws with them. That's where the puzzle comes in.—*Deseret News.*

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"There is a law in China which, while it pronounces the most dire penalties for violence or rebellion against the chief mandarin of a city or village, yet excuses the people when they have been so terribly outraged by the injustice and dishonesty of that officer, that they rise in their desperation and *bite him to death*.

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Judge McKean is not a low, foul-mouthed drunkard, like some of his brother federal officials. In our opinion, he is rather a religious fanatic, with powerful prejudices, which he holds to with perhaps more than Scotch tenacity. When these prejudices are excited they appear to partially blind his intellect, so that he can but very imperfectly discern that which pertains to truth and justice, and what we believe to be the errors he then makes are numerous and, because of his position, exceedingly hurtful to society. Where he in a situation where his prejudices would not be brought into play, he might make a tolerably fair judge. But we do not consider it possible for him to give an impartial decision when he is warped by his prejudices. Towards the "Mormons" and the "Mormon religion" we regard his course as manifesting great and unworthy prejudices, and we do not think he is capable of acting justly where they are concerned. We have understood him to be a strict temperance man, and we are inclined to believe that he would like to restrict customs which favor drunkenness and some other kinds of vice. We believe most of the people of this community are convinced that they have abundant reason to think that many of the Judge's rulings, in "Mormon" cases, are exceedingly one-sided, and they feel certain that if he was half so much prejudiced against prevalent drinking habits and the facilities therefor as he evidently is against everything bearing the name of "Mormon," he would strenuously support restrictive and preventive temperance measures far more severe than any which the municipal council of this city has ever ordained. —*Deseret News.*

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TUESDAY, OCTOBER 6, 1874.

TITHING—ITS PRINCIPLES AND OBLIGATIONS.

THE principle or law of Tithing, is to say the least, very ancient. We find it recorded in Gen. 14th chap., that as early as the days of Abraham this law existed. He paid Tithes to Melchisedec, who "was the Priest of the Most High God," "king of Salem, which is king of peace." And undoubtedly it was a law from the beginning, as we find in Gen. 4th chap.: "That Cain brought of the fruit of the ground an offering unto the Lord; and Abel, he also brought of the firstlings of his flock and of the fat thereof," showing that the principle, involving the right of the Almighty to claim and demand at the hands of his children a portion of the substance in kind, with which he blesses them, was recognized, acknowledged and practiced by man even at the beginning. We may call it in this instance offering or Tithing, the principle is the same. Nothing could be much clearer or more illustrative of the true spirit of Tithe-paying than the covenant of Jacob, after his remarkable vision while journeying to Haran (Gen. 28th chap.): "And this stone which I have set for a pillar shall be God's house; and of *all* that thou shalt give me I will surely give the tenth unto thee." Subsequently we find (Deut. 14th chap.) the law laid down to the children of Israel: "Thou shalt truly Tithe all the increase of thy seed that the field bringeth forth year by year." Nor is it confined to the fruits of the field, but includes "the Tithe of thy corn, of thy wine and of thine oil, and the firstlings of thy herds and of thy flocks." This law was laid down in the minutest and strictest manner to ancient Israel, and obedience thereto required from generation to generation, as we find from Neh. x, 37, Mal. iii, 10, and Lev. 27th chap., where it is written: "And all the Tithe of the land, whether of the seed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord."

The object of the Tithing is not so much what we desire to call the attention of the Saints to at this time, as the nature and character of the principle and the obligations under which the people of God, both ancient and modern, were and are to understand and observe it. Suffice it to say, that, anciently, the Tithing was designed for the maintenance of the Priesthood, whose whole time and attention were occupied in the "service of the tabernacle of the congregation," (Num. xviii, 21), and for "the stranger and the fatherless, and the widow which are within thy gates" (Deut. xiv, 29), and we might add, for the accomplishment of God's purposes, whatever they might be, to be used under the direction of his authorized servants.

Was this important law imposed upon the people as a tax for their punishment, to be a burden unto them? Looking at it with the eyes and from the standpoint of the present unbelieving world, with no farther reflection, we might come to that conclusion, for it would seem that a law requiring one-tenth of all the substance of a people would be an imposition upon them of a very heavy burden, that would be grievous to be borne. But what were the facts? On looking at the dealings of God with his people, we find throughout there is connected with the requirements made, invariably a promise of blessing and prosperity, on the conditions of strict compliance therewith, or obedience thereto. For instance, the offering of Abel was respected by the Lord, "but unto Cain and to his offering He had not respect," and Cain was wroth, but the Lord said, "Why art thou wroth? If thou doest *well*, shalt thou not be accepted? and if thou doest not well, sin lieth at the door." Abel was blessed, his offering was accepted, because he did well, or was obedient. Cain's offering would have been accepted, and he would have received the blessing equally with his brother, had he "done well," or been obedient; but he did not heed even the warning that sin was lying at his door, but rebelled, permitting the spirit of the evil one to take full possession of him, until he slew his brother, and was thrust out from the face of God, cursed throughout all generations, as a servant of servants, with the blood of innocence upon his hands. And when Abram paid his Tithes to Melchisedec, the latter "blessed him and said, Blessed be Abram of the Most High God, possessor of heaven and earth." And again, the Lord said unto Jacob, "The land whereon thou liest, to thee will I give it and to thy seed; and thy seed shall be as the dust of the earth, and thou shalt spread abroad to the west, and to the east, to the north, and to the south; and in thee and in thy seed shall all the families of the earth be blessed. And, behold, I am with thee, and will keep thee in all places, whither thou goest, and will bring thee again into this land; for I will not leave thee, until I have done that which I have spoken to thee of." Then "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me *bread to eat* and *raiment to put on* * * then shall the Lord be my God * * * and of all that thou shalt give me I will surely give the tenth unto thee." He had no idea that by paying his Tithes unto the Lord he would impoverish himself, for he knew the Lord had promised him all that he desired on the conditions of his obedience to His law, and of his remembering the covenant, which he had made, to keep it. We find in 2 Chron. 31st chap., that after the children of Israel had turned from their idolatry, and thrown down all the high places and altars in all Judea and Benjamin, &c., until they had utterly destroyed them all, "they brought in abundance the first fruits of corn, wine and oil, and honey, and all the increase of the field, and the Tithe of all things brought they in abundantly, and laid them in heaps": "Then Hezekiah questioned with the priests and Levites concerning the heaps;" "And Azariah * * answered him and said, Since the people began to bring the offerings into the house of the Lord, we have had enough to eat, and have left plenty, *for the Lord hath blessed his people*, and that which is left is this great store."

We might multiply evidences of God's peculiar blessings upon his ancient people when they observed this particular law, in accordance with the promise recorded in Mal. iii, 10, where the Lord says, "Bring ye all the Tithes into

the storehouse, that there may be meat in my house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Again (Prov. iii, 9) the wise man said, "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty, and thy presses shall burst out with new wine."

Not only were special blessings of wealth and prosperity promised through obedience to this principle, but fearful cursings were threatened upon the people and upon their land, if they did not observe it, with all the commandments which were given; and too plainly does history and facts show the fulfillment of these threatenings. The scattered Jews, and the drouth and barrenness of their once fruitful lands are so many proofs of the disobedience of the people, and the justice of God and his faithfulness to his word.

It has been thought by some that in the New Testament neither our Savior nor his Apostles have commanded anything in this affair of Tithes; but we think the words of the Savior in Mat. xxiii, 23, abundantly confirm the law of Tithing, and is a pretty strong exhortation, if not a commandment to observe and obey it. "Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law; judgment, mercy, and faith: these ought ye to have done, and *not* to leave the other undone." What is plainer than that? They should not only have paid their Tithing but they should also have kept all the other commandments of the law. This sounds to us very much like an exhortation meant to suit the condition of some, professing to be Saints now-a-days; except that the Pharisees, as per the language of the Savior, did pay a portion at least of their Tithing. Whereas, some of their brethren of the latter-days do not even so much as that. We are very sorry to have to make such a confession respecting any that we would fain regard as our brethren and sisters in the Gospel, but when we see such neglect of duty and privileges on the part of the Saints, who are blessed in temporal things, and are abundantly able to sustain the work of God in their neighborhoods, Branches or Conferences, by the mere observance of this righteous law, and yet by neglecting to do so, suffer it to linger and languish for want of proper attention and a little means with which to rent suitable houses, &c. We feel constrained to speak plainly, for with the restoration of the Gospel, the law of Tithing has been renewed with the same blessings attending the observance of it in faith by the Latter-day Saints on the one hand, or the same cursings through disobedience on the other.

ARRIVALS.—The following Elders from Utah arrived at Glasgow on Monday, 28th inst., per S. S. *State of Virginia*, at 7 o'clock, a.m. and arrived at Liverpool per railroad at 6.30 p.m. same day:—William Greenwood, Henry Eyring, D. Bockholt, John Woodhouse, Vernee L. Halliday, Jacob Zundel and Joseph H. Parry. These brethren left Salt Lake City on the 9th and New York on 16th Sept. They report having had a very pleasant and agreeable journey both on land and sea, and are apparently enjoying good health and spirits.

Elder Edward Hanham arrived at this port from Utah on Saturday, October 3rd, per Guion steamship *Wyoming*, having embarked at New York Sept. 22nd; he is in good health.

RELEASE AND APPOINTMENTS.—Elder Chester Call is released from the Pre-

sidency of the Bedfordshire Conference, and appointed to labor in said Conference for the present.

Elder William Greenwood is appointed to succeed Elder Call in the Presidency of the Bedfordshire Conference.

Elder John Woodhouse is appointed to succeed Elder James Bywater in the Presidency of the Leeds Conference.

Elder D. Bockholt having been appointed to the Presidency of the Holland Mission by the First Presidency, will enter upon the discharge of his labors.

Elder Henry Eyring is appointed to labor in the Swiss and German Mission under the direction of Elder J. U. Stucki.

Elder Jacob Zundell is appointed to labor in the Swiss and German Mission under the direction of Elder J. U. Stucki.

Elder Vernee L. Halliday is appointed to labor in the Bedfordshire Conference under the direction of Elder Greenwood.

Elder Joseph H. Parry is appointed to labor in the Leeds Conference under the direction of Elder Woodhouse.

ABSTRACT OF CORRESPONDENCE.

Elder H. G. Bywater writes from New York U. S. A., "Please do not send any of the brethren out here to stay over for a while; business is so bad, that it is almost impossible for any one to get employment and to subsist here unless they have means to rely on, and can live without work. We have no funds to help any who should come without means."

CORRESPONDENCE.

AMERICA.

Salt Lake City, Sept. 1st, 1874.

Prest. Joseph F. Smith.

Dear Brother,—I beg of you to excuse the liberty I take to intrude upon your time.

I have spent two years visiting my family and friends in the Canton de Vaud, in Switzerland, (French Switzerland,) with the authority of a missionary to take the Gospel to those who would be willing to accept it.

I left there in March last, had not the privilege of seeing you at Liverpool so that I might let you know a little about the prospect of preaching the Gospel in that country. It has been said years ago, and year after year, that nothing could be done in the French Switzerland. The Swiss mission commenced among the French, and good success has been obtained; but most of the members, the best and better off among them emigrated the same or next year, leaving only two members in the Canton who were unable to sustain a missionary, so that that country has been abandoned for want of means of sustaining the Elders; and then it was said that nothing could be done.

I have spent two years in my birthplace, and have made the experience that indeed the work of preaching is a hard work, but yet not without any hope of success.

The people there, like all other people, are divided into classes. The common people is (the men) addicted to drinking wine, which takes away from their minds any *fine* feelings, they see only their daily avocations, and a number only as they are led by political leaders. They do not care to reflect, and less on religious subjects than on any other; they would rather make light of it. Some have religious feelings, but they do not care to show

any of it, they would rather deny them openly, being as they say, satisfied with the good old fashion as they are told by the parson. Among these I found no desire of inquiry about Mormonism; they say they are well enough where they are, it is foolishness to go so far as America. Saving a little if they can, or getting rich, is all they care for.

There is another class quite different. They are the religious people composing the various sects that are found in the country. Among them are very good people, but to the opposite of those I mentioned above, they are too full of *fine* feelings, on account of religion and the things of God; they are always soaring above the clouds; their notions are lofty and their creeds are ethereal; and Mormonism with its simplicity is too material, too coarse to be thought of. So they have grown for years, without hearing anything in favor of our principles. Of books we have very few, which of course cannot find a ready sale; they are too unpopular and unknown, and there are no newspapers whose columns are not contaminated with slanders of every description against us, and very seldom a word in our favor.

There is another class, who are of the middle or between the two preceding ones. Among these can be found those who partake of the qualities of both. They are not coarse and uncareing people,—they appreciate instruction as far as their means will allow them, but they are more positive than the real sectarians. If they join one sect or the other, they do it for want of something better and take what they can get; but they are more simple and do not go into speculations upon some passage of the Bible or fall into ecstacies on hearing some beautiful sermon or a very elaborate prayer. Among these are found seekers for truth and honesty of feelings, and a good harvest will be gathered in the due time of the Lord. I have met with some of these who think our principles are right and true; but they dare not accept them; they are not ripe yet. I know that the work is difficult now, but not impossible. I have seen and understand better how the judgements of God affects the minds of men and women. The Lord is making a great work even now in that country, which brings many to their senses, for many, (and I dare say most from that middle class), are attributing to God the judgements which they feel so keenly. Even some think so far as to see the *end* of the world coming fast. I write to you this, in order to draw your attention if possible to that country. Perhaps the door will be fairly open there while you are still presiding over the European Mission. For my part I have not done much; my circumstances would not allow it. Public preaching cannot be thought of at the beginning, it is not in the habits of the people, and would be stopped as soon as commenced. Settling in the country, and by means of acquaintances get a start of a few members, and then open meetings, is all that could be done for the present. Little by little the people would reject their fears, and dare to show themselves. I hope and pray that the door will open before long, through the workings of the Lord.

With respect, I inscribe myself your brother in the Gospel,

PH. LEUBA.

THE CHRISTIANITY OF OUR DAY.

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The ideas as expressed in an article clipped from the Salt Lake *Herald* of September 2, 1874, shows to some extent the views of one clergyman at least, in relation to the growth of Christianity:—

"The Rev. Florence McCarthy, of Chicago, in a recent discourse reviewing the Beecher-Tilton case, after ably summing up the leading evidence, and arriving at the conclusion that Mr. Beecher is guilty, strikingly points out the moral of the Plymouth church scandal as applicable to the christianity of the day. McCarthy contends that the religious pulpit and press must fall with Beecher, unless they at once speak out in denunciation of his con-

duct, and demand his dethronement as a Christian minister, adding :—

The Christianity of our day is a morbid and corrupt growth. It consists, in some churches, of the idolatry of emotion, and in the rest, of the idolatry of sentiment. In the Baptist, Presbyterian and Methodist churches, religion means to-day tenderness of heart on religious subjects. It does not mean a sweet temper, a forgiving disposition, practical benevolence, honesty in business, or purity between the sexes. It means a tear under a powerful sermon on the crucifixion, or at the recital of a pathetic story about a dying girl committing herself into the hands of the Savior. The pious man is the man who cries, whether he swindles his workmen and breaks every commandment in the decalogue or not. In the Episcopal, Congregationalist, Unitarian, Universalist, and Swedenborgian churches, religion consists in the contemplation and admiration of beautiful ideas and principles. He who goes into the greatest ecstacies over pulpit essays or orations on the beauty of heroism, of benevolence, of unselfishness; on the beauty of the heavens, on the beauty of the mountains, the beauty of the ocean, the beauty of beauty, is the burning and shining light of the church, though he frequent the theatre or the faro bank, though he be a confirmed toper, and have a decidedly bad name on 'Change.

It is actually alarming to behold how completely religious emotion and religious sentiment have been divorced from religious principle. We used to sing, twenty years ago,

"We cannot live in sin,
And feel a Savior's love."

But, now, alas! it seems as if the freshness, exuberance, and energy of a man's religious emotions were no more a pledge of a pure life than an election to Congress is a proof of patriotism. And, if the truth must be told, the churches are becoming, in consequence, very corrupt. Church discipline has become obsolete and impossible. We have the form of godliness and deny the power thereof.

One of the causes of this evil, which is also one of its effects is the moral cowardice of the pulpit. The preachers of the day have timidly refrained from preaching morality, and abandoned themselves to easy-going and popular theories until they have transformed their congregations into spiritual voluptuaries. They are too venal and selfish, too much enslaved to flattery, and too mortally afraid of a rich man's frown to preach a caustic truth once in a month. We hear no scorching sermons on formality and hypocricy such as we used to hear. There are no discourses delivered on lying and theft, on drunkenness and adultery, such as there used to be. The pastors stand within a circle of blooming roses and preach about nothing but the nobility of human nature, and the sweets of immortality. Verily, I say unto you they have their reward.

Plymouth church is at once the symbol and culmination of this evil tendency of the times. Pastor and people, they have given themselves up entirely to rhododendrons and rainbows, to symphonies and poems, to broad views, to progress, to brilliant speculation and sentimental gushes, to mutual admiration and to pastoral idolatry. And now they are reaping the crop that might have been expected from such seed. They have sown unto the flesh, and they have reaped corruption. They have sown the wind and reaped the whirlwind. They have sown self-adulation and self-indulgence, and they have reaped the most remarkable crop of Pharisees and free-lovers that ever sprung up on American soil.

* * * *

The truth is, there must take place pretty soon a reformation in Christianity. We are in dire need to-day of another Luther or Whitefield, to inaugurate a great Christian movement in the interests of old-fashioned morality. What are our gorgeous and extravagant houses of worship in this city but so many religious club houses! What are the churches themselves but social cliques, loathsome nests of gossip, scandal, angry passions, numberless divisions, and endless feuds! And they are in greater danger of speedy extinction than they dream of. If real churches do not take their places, Christianity, in twenty years,

will be a thing of the past.

Oh! for a latter-day cleansing of the Temple! not now with a whip of small cords, but with a besom of destruction. Let the reformation begin at once, say I. Let the crucible be brought forth, and the fire kindled, and the church and all the ministers be thrown into it, and if any are saved, let it be so by fire. "Oh! God, the heathen are come into thine inheritance; Thy holy temple have they defiled! * * * We are become a reproach to our neighbors, a scorn and a derision to them that are around about us. * * Pour out thy wrath upon the heathen, that have not known Thee, and Thy name. * * * So we, Thy people, and the sheep of Thy pasture, will give Thee thanks forever; we will show forth Thy praise to all generations."

UTAH NEWS.

From the *Deseret News* to Sept. 9th—

HARRISBURG.—Elder William Leany, sen., writes from Harrisburg, Aug. 20, that recent showers had made the feed excellent, crops were never known to look better, fruit was plentiful and fine, and the United Order was working well.

AN EXCELLENT MEETING.—Last evening a meeting was held in the 20th Ward school house. Besides the Bishop of the Ward and his counselors, Presidents Brigham Young, George A. Smith and D. H. Wells were on the stand. President Young addressed the congregation for nearly an hour and a half in an easy, pleasant and instructive manner; in fact a sounder or more useful discourse, or one which contains more true philosophy, is seldom listened to. No unbiased person could have heard it without being delighted at the amount of sound, godlike principles with which it abounded, and the wisdom displayed by the speaker. The main purport of the discourse was to show the Latter-day Saints how they could live in peace, harmony and unity, and establish, spread and promote the principles of truth and righteousness on the earth. The President, in his judicious counselings to those who had the privilege of listening to him last night, breathed a spirit that caused all to feel as if they were indeed being advised by a wise and benevolent father. At the conclusion of President Young's remarks the congregation was briefly addressed by President Geo. A. Smith.

CITY COUNCIL LAST NIGHT, SEPT. 8.—The report of Alderman Pyper for August was presented and adopted. It showed a collection during that month of $267.75 in cash fines, and $363 in labor; $23 remained unpaid and two cases involving $35 combinedly had been appealed. The bill of expenditures of the Marshal and Chief Engineer of fire department, amounting to $378.60, was allowed. The committee on municipal laws, in reporting on a petition, recommended a reduction of the ten-pin alley license from $50 to $25 per month, which was adopted. A. H. Raleigh was elected to fill the vacancy in the Council, created by the resignation of Alderman Clinton, and Henry Dinwoodey to that made by the demise of the late Councilor Thomas Williams.

THE IRON INTERESTS.—Last evening Messrs. Geo. W. Thatcher, Nicholas Groesbeck, Philip Pugsley, Parley Williams, and Warren Dusenberry returned from a trip to the works and mines of the Great Western Iron Mining and Manufacturing Company, Iron City, Iron County. They were gone about ten days, three of which they spent at and in the vicinity of Iron City. During that time the officers for the ensuing year were elected, as follows—President, John W. Young; Vice-President, W. B. Pace; Secretary, James H. Hart; Treasurer, Homer Duncan; Board of Directors, John W. Young, Nicholas Groesbeck, Ebenezer Hanks, W. B. Pace, Homer Duncan, Geo. W. Thatcher and H. Rancher. Those of the gentlemen named who had not lately visited Iron City were much surprised to find the works of the company in such a desirable state of advancement as they are—the workshops, furnaces and other

premisses being quite extensive. The furnaces were ready to start in operation this week, and the prospect for turning out large quantities of iron were excellent. Orders for thirty tons a month had already been received from Pioche, and the company expect soon to be able to deliver pig-iron in this city, and make a fair, reasonable profit of it. Several hundred cords of wood and large quantities of charcoal, for fuel, are piled up at the works. The visiting party examined some of the company's mines, on which a large amount of work has already been done, and found that the ore could be mined and delivered at the works with great facility.

MORE SLATE.—To-day, Sept. 10, we were shown a specimen of slate, sent from Brigham City to Messrs. Morris and Evans, for those gentlemen to give their opinion of its quality. An accompanying note from Bishop Alvin Nichols says that slabs of any desired size can be obtained, and the deeper the position it is taken from, the softer and tougher the slate. In the opinion of Messrs. Morris and Evans it exceeds in general excellence any slate yet taken from any deposit discovered in Utah, it is remarkably fine grained, and consequently susceptible of a very high polish, and no material could be better adapted for all kinds of heavy work for which such material is used, such as flagging, dairy benches or tables, mantle pieces, &c., and it could also be used with advantage for roofing.

From the *Salt Lake Herald* to Sept. 11th—

UTAH WESTERN.—Yesterday two cars manufactured for the Utah Western Railway by Jackson and Sharp, Wilmington, Del., arrived in this city. One is a beautiful little passenger car, "Mauch Chunk," and the other is an express car. The first shipment of rails will be here in a few days.

"THE BIBLE AND POLYGAMY."—The above is the title of a 100 page paper covered book, which has just been published at the *Deseret News* establishment. It is the celebrated discussion of 1870, between Elder Orson Pratt and Rev. Dr. J. P. Newman, on the question: "Does the Bible sanction polygamy?" and also contains sermons by President Geo. A. Smith and Elders Orson Pratt and Geo. Q. Cannon on the subject of polygamy. The work is well gotten up, and can be procured for fifty cents.

ACCIDENTALLY KILLED.—On Thursday evening, a young man, William Fletcher, aged 20 years, was killed at the Moltke mine, Little Cottonwood, under the following circumstances; He was alone in the mine, putting in a blast. It is thought he was tamping the charge, when it exploded, killing him instantly. His face was frightfully cut and torn. Fletcher was formerly of Derbyshire, England, and has a father who is residing in the First Ward of this city. A coroner's jury, consisting of Joseph Warburton and Mesdames Ann King and Elizabeth Higgs, held an inquest on the body yesterday afternoon at the father's residence. This is the first instance in the Territory where ladies have acted as coroner's jurors. They "viewed the body there lying dead," and returned a verdict in accordance with the facts, as well as any of their male acquaintances could have done.

From the *Ogden Junction* Sept. 2nd—

FRIGHTFUL ACCIDENT.—A sad accident happened yesterday at Wheeler's saw mill on the divide. Lorin Wheeler, a young man about eighteen years of age, son of Levi Wheeler, the proprietor, was working at the mill, when his left hand came in contact with the saw, and in a moment all his fingers were taken off, and a big gash cut in his thumb. He was brought down in a wagon, and this morning Dr. T. E. Brown amputated the stumps, taking off the first finger below the third joint and the other three at the third joint. The operation was performed skillfully and quickly, and the patient stood it with becoming firmness. Mr. Wade, of the City Drug Store, assisted. The coolness of the weather is very favorable to the young man's speedy recovery.

SHORT VISIT.—Prest. Brigham Young, accompanied by Hon. Alber Cart-